

*Sunday of the Publican and Pharisee (33)*

The name of this first preparatory Sunday was received from the appointed Gospel reading of the parable of the Publican and the Pharisee, from which the first, from the image of the parable, left the temple for his house more justified than the second. By the example of one and the other the Holy Church points out the true beginning and basis of repentance: humility and, on the other hand, the main source of sin and obstacle to repentance, pride. According to the words of the Holy Church, "every good deed is made of no effect through foolish pride, while every evil is cleansed by humility." Without the humble consciousness of one's sinfulness one cannot alone have the appropriate sense of one's high external righteousness. In this idea the faithful also should begin the ascetical effort of fasting and repentance. In accordance with this core content, the Holy Church in all its services for this Sunday, especially in the Vespers and Matins stichera and in the troparia of the canon, denouncing, agreeing with the Gospel parable, the self-righteous pride of the Pharisee, praises the humility of the Publican and calls each of us to reject "the swollen boasting and evil folly of the Pharisee, his loathsome pride, and the wicked cruelty hateful to God" to lay aside self-conceit about one's imaginary worthiness and perfection, the self sufficiency of one's imaginary righteousness to humble oneself by consciousness of one's unworthiness and guilt before God, to condemn oneself, as a sinner, worthy of condemnation and judgment, and beating one's breast to pray: "God be merciful to me a sinner". If each of us will pray, according to the example of the Publican, with a broken heart and humble spirit, undoubtedly, we will receive great mercy from the One to whom all hearts are open: the Lord opens to us the door of repentance, will lead us into the holy and redemptive days of the Holy Forty Day Fast, will enable us by His grace to bring us to true repentance that we may receive complete remission and forgiveness.

*Kontakion, tone 4*

**Let us flee from the pride of the Pharisee  
And learn humility from the Publican's tears.  
Let us cry to our Savior:  
Have mercy on us, O only merciful One.**

*Penitential troparia, tone 8*

**Open to me the doors of repentance, O Live-giver  
For my spirit rises early to pray towards Thy Holy Temple  
Bearing the temple of my body all defiled  
But in Thy compassion**

**Purify me by the loving kindness of Thy mercy.**

*Tone 8*

**Lead me on the paths of salvation, O Theotokos  
For I have profaned my soul with shameful sins  
And have wasted my life in laziness  
But by your intercessions  
Deliver me from all impurity.**

*Tone 6*

**When I think of the many evil things I have done  
Wretch that I am  
I tremble at the fearful Day of Judgment  
But trusting in Thy loving kindness  
Like David I cry to Thee:  
Have mercy on me, O God, according to Thy great mercy.**

**At matins** for the Sunday of the Publican and Pharisee and then for the following Sundays to the end of the 5<sup>th</sup> Sunday of Great Lent, after the reading of the Gospel and the 50th psalm, sing the Penitential Troparia: at "Glory " sing "Open to me the door of repentance", at "Both now and ever" sing "Lead me on the paths of salvation", then sing "Have mercy on me, O God" and then "When I think of the many evil things I have done".

Though at Matins for the Sunday of the Publican and Pharisee and for the following Sundays, ending with the 5th Sunday of Great Lent, follow the tones of the Octoechos and the Matins Gospels according to the Sunday order; but in the service books, according to the instructions in the rubrics, the order for the tones and Gospels are not designated, for whatever tone and whatever Matins Gospel falls on this or that Sunday, because in different years there is not one and the same date for the Sundays from All Saints Sunday to the Sunday of the Publican and Pharisee. The Sunday after the 32nd Sunday does not always correspond to the Sunday of the Publican and Pharisee as the 33<sup>rd</sup> Sunday, that is why for this and on the following Sundays in different years do not come in one and the same tone and Resurrection Matins Gospel, but according to the order in the rubrics. The Matins Gospel stichera, which are sung on Sundays before the Great Doxology, from the Sunday of the Publican and Pharisee to the Sunday of All Saints are not sung, but are sung (at the Dismissal of Matins before the First Hour) at "Glory, Both now and ever" where the Matins Litiya are normally sung. **See the Order for the Saint**, which is appointed for this Sunday and for the Sunday of the Prodigal, which is sung on Friday at Compline, only if there is no commemoration of a great saint.

**The Epistle:** 2 Tim. 3:10-15; sel. 296. **The Gospel:** Luke 18:10-14; sel. 89.

**The Fast Free Week (34)**, or "continuous", is so called because during the entire week, even on Wednesday and Friday, it is permitted to eat meat products. The Orthodox Church permits the eating of meat products during the entire week following the Sunday of the Publican and Pharisee in order not to have communion with the Armenians who fast during all this week. Besides by not permitting a fast during the beginning of our preparation for Great Lent, the Holy Church accuses the pride of the Pharisee, who vainly praised himself for fasting twice a week, and, in agreement with this accusation, acts contrary to his hypocritical and proud fast.

**The weeks** of the Lenten Triodion **begin** on Monday and end on Sunday, excluding Holy Week, which ends on Saturday.

**See On Saturdays**, beginning from the Saturday before the Sunday of the Prodigal to the Sunday of All Saints, it is appointed to read the Gospel in the **liturgy** in this order: first read the readings for the Saturday, then the ones for the Saint.

See below: if the Meatfare Saturday falls on the feast of the Meeting of the Lord or of the temple.

*S. V. Bulgakov, **Handbook for Church Servers**, 2<sup>nd</sup> ed., 1274 pp., (Kharkov, 1900) p 0489  
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